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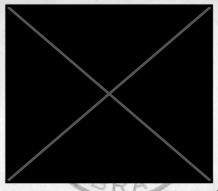

E D I T O R I A L

Of all the articles which have appeared in COVEN so far, one has aroused more controversy, interest and comment than all others combined. This was the article in issue No 1 of COVEN, by Father Raoul Belphlegor, of the Anglian Satanic Church, entitled "THE TRUE SATANIC CHURCH".

We received many requests to pass letters on to Father Raoul, and all such correspondence was forwarded. We have since received a reply from Father Raoul, which is published on page 12.

There will be a very heavy demand for the next issue of COVEN, as it will contain a further article by Father Raoul Belphlegor. If you are not already a subscriber to COVEN, we strongly recommend that you become a subscriber now, or place your order for the next issue as soon as is possible in order to avoid disappointment. A sample copy will be sent for 35p (US$ 0.50), post paid.

We still have a few back issues of COVEN no 1 available, Containing Father Raoul's above mentioned article, price is 35p post paid. Any reader who would like a copy of that issue, should write to the Editorial Offices now for their copy, a ddress is on Page 22.

TANTRIC YOGA

by Jan Frazer.

With the current interest in Eastern Occultism, many people are turning to the Tantric Arts for inspiration; JAN FRAZER explains what it is all about in her revealing article.

With so much contemporary interest in Eastern forms of the Occult, such as meditation, yoga and esoteric Buddhism, it is not really surprising that Western eyes are once again turning towards the Tantric mysteries of the East.

Tantra is a system of magic based upon advanced techniques of yoga, and it involves the disciplined and controlled use of the Libido, or sex force, to achieve states of psychic awareness and Unity with God. In the Tantric philosophy, the sexual power can be used to propel the Spirit closer to God, and can illuminate His relationship within the Cosmic Plan. This can be accomplished through the practice of complicated rituals and meditative actions which until recently, were the closely guarded secrets of a few chosen initiates.

In the West, some unsympathetic observers have confused certain of these Tantric practices with 'black magic' This is because in the East, Tantra is still the 'Vidya Gupta', or 'secret doctrine', and the few white men allowed to witness or participate in its rites, have been largely unable to reconcile it's open approach to sex with their own restrictive Western practices, One of the few men to have achieved this difficult transition from East to West was the late Sir John Woodfuffe, whose books on Tantra, written under the 'nom-de-plume' of Arthur Avalon, are considered to be classics of their kind.

One of the foundations of Tantric belief - accepted nowadays by most Western Occultists, is that the Universe is permeated by a single life force emanating from the unknowable source of creation. This force manifests through the physical plane by means of a duality of opposites; Light and Darkness; Good and Evil; Male and Female;

M A D R I A N I S M

MADRIANISM is probably best known as the Religion which worshipd a Female God. In fact, it is a female religion in many senses, since it's priesthood and leading figures are all female, and it's doctrines date back to the matriachal period , when women (or 'maids', to use the usual Madrian term) occupied the dominant position socially. Madrianism, or something like it, has been proved by recent archaeology to have been the first religion known on Earth, and the only religion for many thousands of years.

Madrians were persecuted not only by Christainity, but also by many of the male-dominated pre-Christian religions which followed the ma triachal period. Never--the-less, their underground organisation was strong, and in many country districts, the majority remained loyal to the Old Faith. In the Middle Ages, Madrian Priestesses, often the village 'wise-woman', encouraged the great statues of the Virgin Mary as Queen of Heaven in the churches, teaching that they were images of The Goddess, and "as for Jesus, he's but an invention of the Urbis."

It was only after the Reformation in this country that the decline set in. Even then it was a slow process The nineteenth century - and particularly the latter half - was the worst period in the history of English Madrianism. For a time it seemed as if the tradition was going to die out altogether. Yet oddly enough, this was a period when there no real persecution at all.

During this period, the divisions between Madrian communities and the country people in what had been strong Madrian districts, became sharper. But the isolation of the Madrians did give them an opportunity to purify their doctrine, and to disentangle it from the half-Madrian folklore which the medieval priestesses had encouraged.

During all this time, Madrianism remained strictly closed, not welcoming converts from Outside, although a small handful were admitted after long periods of probation and under oaths of secrecy; and it is only over the last few years , that a breakaway Madrisn group has published certain Madrian texts and thrown itself open to new people. This group, called 'LUX MADRIANA', is the core of the Catholic or open Madrian movement. Yet even they are not quite as open as it might appear on the surface, for while it is easy enough to enter LUX MADRIANA, only a few are ever admitted to the Inner Order, where the most esoteric teachings still remain closely guarded secrets. I have discussed this matter with a Priestess who has connections with both Inner and Outer Orders.

B. Doesn't this secrecy go against your whole policy of openness?

P. I don't think so. Madrianism is the basic human religion. It goes right back to the dawn of time. Every human being has the right to worship the Goddess We are only justified in holding the Faith back from them when we are under direct persecution. But that doesn't mean we should teach the inner doctrines to everybody.

B. Why not?

P. Would you teach differential calculus to a five year old? It is nonsense to pretend that human beings are equal. They aren't. Besides, the esoteric teachings confer considerable occult power. It would be wrong to give that to people who aren't ready for it. We have a saying: " as long as you want power, you aren't ready for it".

B. Can men enter the Inner Order?

P. Up to a point. There is a point beyond which, no man can go.

B. How would you say that the life of the Inner Order differs from that of the Outer?

P. It is largely a matter of commitment. The Outer Order tends to treat the Faith as a 'religion' in the fairly superficial sense. Thst is sifficient for them at their particular stage of developement. The Inner Order member gives her whole self to it. Usually, she will have taken a vow of obedience to her 'ranya', or teacher. The life is a very disciplined one. Ideally, she should be connected with a Madrian community and share in it's life, though it is not always possible at the moment. The ranya will lead her along the spiritual path to which she is most suited. The relationship between a ranya and her protegee is a unique combination of mother and child, teacher and pupil, mistress and maid.

B. Since you do have an Inner Order, why do more traditional Madrians object to your policy of openness?

P. There are a number of reasons. One is that they believe that the present patriarchal civilation is coming to an end, but that things will get worse before they can get better, and it is best to remain underground for the time being.

B. And don't you agree with this analysis?

P. I certainly agree that the present situation is coming to an end (though I can't speak for all Catholics), all the signs are there, and it agrees with all the prophecies, Madrian and otherwise. That things will get worse before they get better also seems pretty likely, with the free world dissolving into rootless decadence and communism waiting in the wings. What we feel is that we must make use of this period of relative calm and freedom to raise the standard, and rally all those who really want to serve The Goddess. We will have to go back underground before the end, but we must be ready to form a nucleus for the new civilisation that will follow this one.

B. What qualities are required of a person who wishes to enter the Inner Order?

P. As I have said, she should be prepared for a complete personal commitment. There can be no half-measures. Ideally, she should be thouroughly disinfected of the ideas and attitudes of modern society. In practice, that is not likely; but she must be ready to relinquish the ways of this society, one by one, clinging or looking back. She must also be ready to change her whole way of thinking and acting. She must be prepared to give complete obedience. But above all, she must have a genuine and deep desire for spiritual advancement. Given this, the other things will easily follow.

In conclusion, speaking as a relatively new Madrian, I would like to add a few observations of my own. I was priveleged to visit two of the traditional Madrian communities, and the experience was quite stunning. In each case it was like stepping into another age. Their ways and customs, their manner of speech and dress, while not being exactly archaic in any recognisable sense, was distinctly un-modern. There was a powerful atmosphere of order and respect; not just good discipline, but a feeling that life as a whole took on the character of a ritual or a dance. There was an air of peace and harmony, as though everything were in its right order, rather than thrown higgeldy-piggeldy wherever might seem most convenient, and one got a sudden sense of <u>untidiness</u> of the modern world, and how that untidiness sets up patterns of discord and harshness in the soul. There was also a feeling of depth and spiritual power, which made the outside world seem shallow, brittle and rather silly in contrast. Partly due I suppose to the frequent rituals performed there, and partly to the ritual character of the whole way of life which has a pow erful effect on the psychic environment.

But I don't wish to give the impression that the communities were sombre and heavy. They were, on the whole,

happy and light-hearted places, with a lot of kindness, and a gay childlike humour. I always knew that the modern world has forgotten how to act fast, but after being present at festivals in the Madrian communities, I realised that it has forgotten how to feast as well. Their moral standards are very high, and they think of the Urbis (a term now applied to the modern world in general), as immoral and decadent, but they also think of them as ridiculously pompous and self-important: They have cut themselves off from all spiritual reality, and live in their artificial material world, strutting about 'like cocks on a dung-hill'. They think themselves very grown up. The Catholic Madrians, not usually living in communities, are rather less "a people apart", but already there are moves to found Catholic communities, and the Inner Order in particular is very concerned to break its members away from Urbi lifestyles, and to train them in Madrian matriachal traditions.

Bryony Evans.

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LUX MADRIANA can be contacted at 40 St. John Street, Oxford.

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TO THE EDITOR

I wish to thank you for forwarding a number of letters received from your readers. Most of these were enquiries or applications to join our Church. I did stress in my article, that we do not seek new members; and I would like to repeat this. We have a long waiting list of men who wish to join us. There is no waiting list for women, nor for married couples, as for obvious reasons, we wish to maintain a balance between the sexes but again, I would stress that we do not seek new members, though consideration would be given to some

suitable applicants. However, I have neither the time, or the inclination to enter into correspondence with those persons who are 'merely curious'.

FATHER RAOUL BELPHLEGOR.

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ONE FAMOUS MYTH DEFENDED

As an interested party in the growing number of persons involved in assessing the validity of terrestrial zodiacs, such as that at Glastonbury attacked in COVEN 1, by a writer using only initials, I would like to say that I, too, am sceptical of their existence. This particularly since the number emerging is now aroundtwo dozen. Yet I feel that the documentation of that around Glastonbury is impressive, and the work by Mrs Caine on her discovery at Kingston Upon Thames is a model of presentation and field-work. "New standards in idle speculation" is grossly unwarranted as an assertion.

Some readers might be impressed by the accounts' seeming scholarship, but it has inaccuracies. Firstly, the reference to Dr John Dee writing of the zodiac in Elizabethan times is well known to have been fabricated by Richard Deacon in Dee's 'Diaries' published in 1968, and this just perpetuates a modern myth. Kelly was not a felon - his crime was counterfeiting. The reference to "Holy Grail" could have been better put as the "elixir of life". As to Mrs Maltwood being 'self employed', this may be accurate but does not depict her in essence; for she was a prestigious artist and wife of the founder of a jam company. As for discovery from a 1-inch map, the map in question was Bartholomew's sheet 34: a half-inch map.

As for a reasoned and ocultly satisfying explanation of how zodiacs could have manifested, and how they are still evolving upon our Planet, Mrs Caine's book on The Kingston Zodiac is essential reading.

Paul Screeton, Editor of Terrestrial Zodiacs Newsletter.

A WITCH SEEKS correspondence with British Pagans. P. LABELLA, PO BOX 212, LAKEWOOD, CALIFORNIA, U.S.A.

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